BṚHADĀRAṆYAKOPANIṢAD-BHĀṢYA-VĀRTIKA

(BUBV 1.1)

Aśvabrāhmaṇa

तत्राश्वविषयं तावदादौ दर्शनमुच्यते ॥
प्राजापत्यत्वहेतोश्चाप्यश्वनामाङ्कितत्वतः ॥ १ ॥

To begin with, there is in the beginning of the Upaniṣad discussed (lit. mentioned) the worship (lit. seeing[1]) which has the horse as its object, because it is the means, firstly, for being the means to obtain the nature (or the status) of Prajāpati[2] and, secondly, because it is marked by the name 'a horse'. [1]

[1]This refers to the Upāsanā connected with a horse, viz. the Aśvamedha sacrifice, and consequently with Fire in its various forms which are mentioned in the last portions of BUBV 1.2. Cf. also BUBV 1.2.1; 220.

[2]This is a reference to the first manifest form, the most minute one, of the Brahman, viz. Hiraṇyagarbha, which is discussed in BUBV 1.2 at length.

अश्वस्य यच्छिरः साक्षात्तदुषा इति चिन्तयेत् ॥
हरेरवयवेष्वेवं योज्याः कालादिदृष्टयः ॥ २ ॥

[This gives the meaning of the Upaniṣadic sentence *uṣā vā aśvasya śiraḥ* (BU 1.2.1). The second line explains the BU sentence *sūryaś cakṣur...*]

One should think (i.e. meditate on) that what is (i.e. knows as) the head of a horse[1] is the directly perceptible Uṣas. (Thus) should one[2] entertain (further) the notions of *kāla* etc.[3] in respect of the (different) limbs of the horse (of the sacrifice). [2]

[1]The horse refers to the horse of the Aśvamedha sacrifice.

[2]It is known in the Upaniṣad that while getting to know the Brahman one has first to understand some manifest object as the Brahman and later does one gradually come to realize the nature of the nameless, formless, qualityless Brahman. Therefore, there is in the beginning mention made of the worship of some object, e.g. Aśvamedha etc., which is to be connected with the knowledge of the Brahman (*jñānakarmasamuccaya*). Cf. BUBV 1.3.1-3; BS 4.1.6. Read: *utkṛṣṭadṛṣṭir hīne syāt*—BVS p. 181, verse 19. Also BSB 4.1.5: *brahmadṛṣṭir evādityādiṣu syāt—kasmāt/utkarṣāt/evam utkarṣeṇādityādayo dṛṣṭā bhavanti.*

[3]The word 'etc.' refers to other aspects connected with the Aśvamedha sacrifice.

संस्कार्यत्वात्पशोरेवं दृष्टीरङ्गेषु योजयेत् ॥
कालादावमखाङ्गत्वान्नाश्वदृष्टिर्विधित्स्यते ॥ ३ ॥

Since the animal (viz. horse) is to be sanctified (for the performance), one should entertain such notions (as *kāla* etc.) in respect of its (different) limbs. (However) since *kāla* etc. are not the parts of the sacrifice, therefore entertaining the notion of them as a horse (or its limbs) is not sought to be prescribed (by the Śruti).[1] [3]

[1]Such notion is set aside by BS 4.1.6: *ādityādimatayaś cāṅga upapatteḥ.*

सत्स्वश्वादिषु कालादिदृष्टीरङ्गेषु योजयेत् ॥
असत्स्वात्मानमेवाश्वं कल्पयित्वा नियोजयेत् ॥ ४ ॥

One should entertain the notions of *kāla* etc. in respect of the limbs of the horse (of the sacrifice) when the horse etc. are present (i.e. actually connected with the ritual[1]). But when there is no presence of a horse and its limbs[2] one should entertain (the notions) only after imagining one's own body[3] as that of a horse. [4]

[1]SP points out that this has a reference to the performance of the Aśvamedha by one who is entitled to undertake it.

[2]This is in respect of one who is not entitled to the performance of the sacrifice.

[3]The word *ātman* refers to the body (SP). Read BVS p. 181, verse 18:

upāsanasya svātantryāt karmānadhikṛto 'pi ca|
manasā kalpayitvāśvaṁ virāḍrūpeṇa cintayet||

कर्तारमश्वमग्निं च चित्यं सर्वं प्रजापतिम् ॥
अश्वमेधफलं चार्कं वेत्ति मृत्युं यथोदितम् ॥ ५ ॥

अकर्ताऽप्यश्वमेधस्य ब्राह्मणश्चेह बुद्धिमान् ॥
कृत्वात्मा मृत्युरस्मीति तादात्म्यं सोऽधिगच्छति ॥ ६ ॥

And the wise Brāhmaṇa[1], even though a non-performer of the Aśvamedha, who knows about the performance of the sacrifice, the horse and the fire which is to be collected (from whatever house of (a fire worshiper)—all (this) as Prajāpati, Arka, the result of the (performance of the) Aśvamedha sacrifice), and Mṛtyu as stated (in the later portion of the text) secures oneness with him (Mṛtyu or the Sūtrātman)[2] on (knowing) 'I am the soul of the sacrifice, Mṛtyu'. [5-6]

[1]Brāhmaṇa indicates Kṣatriya and Vaiśya who also are eligible for the performance of the Aśvamedha.

[2]SP refers to the view that entertaining the various notions which are considered as the objects of different Upāsanās would bring in here a *vākyabheda* 'prescription of more things than one by only one sentence' and then it points out that since these (so called Upāsanās) have but one result and not various results, there is no *vākyabheda*; all these notions go to form but one Upāsanā.

अश्वसंज्ञपनात्पूर्वं तथोर्ध्वं चापि हाटक-
राजतात्मकपात्राभ्यां गृह्येते तत्र यौ ग्रहौ ॥
महिमाख्यौ तयोरेतदहर्वा इति दर्शनम् ॥ ७ ॥

The sentence in the Śruti (lit. in what is heard text) *ahar vā...* has a reference to the two cups (in the performance of the

Aśvamedha sacrifice containing the offering material), one made of gold and the other of silver, which are taken[1] before and after molesting the horse in the sacrifice, and called Mahiman. [7]

[1]Read SP: *graho havanīyadravyayuktapātraviśeṣaḥ/tayor graho mantrasaṁskṛtayor upādānam/* (*graho* is *grahaṇam* 'drinking (from it')

व्यत्ययेनावबोद्धव्या प्रथमार्थे च सप्तमी ॥ ८ ॥
समुद्र ईश्वरो ज्ञेयो योनिः कारणमुच्यते ॥
सर्वस्य जगतो यस्मादीश एवेह कारणम् ॥ ९ ॥

(In the sentence *samudra eva*) the locative case is to be understood by interchange for the nominative [8] (thus giving rise to the sense:) 'Let the sea[1] be known as the Lord.' The word *yoni* is used here for (conveying the sense:) the source or cause. (This is so) because the Lord himself is, for this Śāstra, the source of all (the universe). [9]

[1]SP gives the derivation of *samudra* thus: *samutpadya bhūtāni dravanty asminn iti.* Incidentally, after explaining the meaning of *yoni* 'source', SP adds: *bandhuśabdasyāpy ayam evārthaḥ/ tatra* (i) *yonitvam utpādakatvam* (ii) *bandhutvaṁ sthāpakatvam* (iii) *samudrātā vilāpakatvam iti bhedaḥ/* He thus refers to *utpatti, sthiti* and *pralaya.* Cf. BS 1.1.2: *janmādy asya yataḥ/*

// iti prathamādhyāyasya prathamam aśvabrāhmaṇaṁ samāptam//